

PETER DV MOVLIN.  
HIS  
ORATION

in the praise of

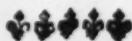
*Divinitie.*

WHEREIN  
IS SHEVVEN

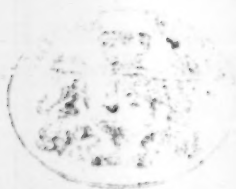
that *Heathenish* fables  
were first derived  
from holy

SCRIPTURE.

*Transl. by J. M.*



LONDON,  
Printed by B. A. and T. F. for Hen:  
*Shepherd*, and are to be sold at his  
Shop in Chancery-lane, at the signe  
of the Bible. 1649.



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(1)



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HIS  
ORATION  
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*Theologie.*

Spoken at *Sedanum* in an  
Auditory of Divines, VIII. of  
*the Ides of December, 1628.*

Before the Inauguration of the  
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VINUS to the degree of a  
Doctor, and before his  
admission to the pro-  
fession of Theu-  
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Divinitie, which we are now preparing (most accomplished and curteous Auditors) doth require, that we should first speak something of the nature and dignity of *Theologie*. Not as if this sacred Profession could be more adorned by our commendation ; but that your industry may be inflamed to embrace these studies, which by the unhappinesse of these times are very little regarded.

Many men doe suppose, that it is a difficult thing to set forth slender and small matters in excel-

cellency of speech, and to  
 adde weight vnto things  
 which are light, by rea-  
 son of the tenuity of the  
 matter; neither have there  
 wanted some, who that  
 they might become fa-  
 mous for their wits, have  
 written in praise of a  
 Fly, and a quartaine A-  
 gue; nor was ISOCRA-  
 TES ashamed in a long  
 Oration to extoll the  
 praises of BUSIRIDES, a  
 man who seemed to have  
 cast off man: whom I  
 esteeme ( *as sayes the Pro-  
 verbe* ) to have powred  
 oyle on Lintels, and to  
 have sought for renowne

out of a matter very easie to be done. For what is more ready then to speak untruths? What field is more copious then lying? Or how can they want matter of discourse, who out of an extreme delight in faining, have little regard, whether their words bee correspondent to the things, or their speech unto the truth.

But to me it seemeth a matter farre more difficult, to expresse great subjects in equality of language, and so to speake of the greatest argument, that

that its value may not be impaired, nor its splendor overcast by the dullness of the speaker. So whereas the vertue of God doth in an infinite distance surmount the vertue of man, yet it is a thing more difficult fitly to praise God, then Man. But to endeavour to illustrate with words a thing which is not seene with outward beames, but with its own naturall light, what is it but to point with ones finger at the Sunne.

And indeed, the very greatnesse doth confound

me, whilest I attempt to speak of the most weighty argument. And the very incitations doe hinder me. For that excellency of the matter which doth instigate the endeavour doth curbe the successe. But pardon is easily granted by favourable Auditors. And that especially in a divine subject, whose least knowledge it is better to obtaine, then the most accurate of humane things: no otherwise then the least ray of the Sunne is more excellent then a thousand candles.

In

In which discourse do you not expect from mee the flourishes of Rhetoricians, nor the ornaments of Orators, nor the equall smoothnesse of Sentences, nor that my speech should be swolne up with babled vanity, nor that I should scatter on your heads some crums out of *Aristotles* concise speech. It is sufficient for us to be understood. Hee is abundantly eloquent in this argument, who speaketh truth; nor doth that simple majesty of Divine wisdom stand in need

of borrowed colours. Therefore as the nature of the thing shall require, and as occasion shall lead us, shall our speech run on plainly, and inelaborately.

*Theologie*, if thou looke after the *Etimologie* of the word, is a *speech of GOD*: And he is commonly called a *Theologer* or *Divine*, who knoweth, or professeth the knowledge of Divine things. With this title were the ancient Poets graced in times past. So doth *Aristotle* call them in the 12. of his *Metaph.* and  
*Cicero*



*Cicero* in the 3. booke of the *Nature of the Gods*. And *Clemens Alexandrinus* in the 5. of his *Tapist*. sayes, That *Orpheus* was called a *Divine*.

There were amongst the ancient *Grecians* three kinds of *Theology*: one *Fabulous*, the other *Philosophicall*, and the third *Politicke*. *Fabulous* is that wherein *Poets* doe versifie. *Philosophicall* that which the naturall *Philosopher* doth touch, and therein endeth; the *Metaphysitian* doth more fully expresse. But the *Politicke* was amongst

the Priests, and consisted in Ceremonies and Pontificall rights. The first was fit for *Theatres*, the second for *Schooles*, the third for *Cities* and civill society.

But we who are Christians call that *Theologie*, which is a science of Divine things, and which treateth of God, not according to humane reason, but divine revelation, which sheweth not onely what GOD is in himselfe, but also what hee is towards us; nor doth it onely discusse of his nature, but also of his will,

will, teaching us what God expecteth from us, and what wee should expect from God, what we should hope for, what we should feare : which learning when the Apostle St. Iohn had copiously, and sublimely handled, in the Argument of the *Revelation* he is justly stiled *the Divine*.

Which notwithstanding I would not have so understood by you, as if *Theologie* comprehended nothing but Revelation. That naturall impression. *That there is a God* appertaineth to Theologie ;

ologic ; and also those  
 naturall notions of equi-  
 ty and goodness, implan-  
 ted in Barbarians with-  
 out any instruction, as  
 being nothing else, but  
 that law of God which  
 was engraven in the  
 hearts of men, before the  
 publishing of the Law.  
 The Apostle testifying it  
 in his Epistle to the Ro-  
 mans, chap. 2. where hee  
 sayes ; That *the Gentiles  
 by nature did the things  
 contained in the Law, and  
 shewed the effect of the law  
 written in their hearts.*  
 But these notions, like  
 unto decayed Characters  
 are

are made more expresse  
and illustrious: after that  
divine Revelation is ad-  
ded vnto naturall know-  
ledge. The Divine doth  
also by sence, without re-  
velation, know many  
things of the workes of  
God, but which do then  
at last begin to be com-  
fortable, when out of the  
revealed word of God,  
there is engrafted in the  
mind a certaine perswas-  
ion of the love which  
Christ beareth towards  
vs. Then doth a man be-  
gin to live in the earth  
as in his Grandfathers  
lands. Thē doth he walke  
through

through the fields and woods, as through his Fathers garden. Then doth hee behold the Heavens as the frontispiece of his Fathers pallace, in which hee knoweth he hath a habitation provided; nor doth he feed his mind with speculation without hope, as is the contemplation of Astronomers. And as by the guidance of the smallest river wee may at last come unto the sea: so do the least creatures by silent, but not obscure instructions lead us unto the immense depth of Gods

Gods wisedome, and omnipotency, notwithstanding, those alone doe reape this fruit by the documents of these dumbe schoole-Masters, who faithfully have received the doctrine of the Gospell.

For as often as a man rowleth his eies through this whole universality of things, and contemplateth the Heavens and the Earth depending upon the least becke of divinity, he meets with that unapproached light wherein God dwelleth, and his terrifying Majesty strikes

strikes a blindnesse into the eyes of the vnderstanding. Hee seeth his Majesty armed with lightnings, and Angels waiting on him as Ministers, & appariters; which Contemplation would serve onely for our astonishment, if peace with God were not revealed vnto vs by the Gospel, and horreur cast off were turned into reverence. and trembling into a filial confidence.

For this reason did God put on Man, that he might be *inaccessibilis*, the more easily accessible, and  
whil'st



whil'ft he went unto Man  
 he might goe unto God.  
 And as Moſes deſcen-  
 ding from the Mount co-  
 vered his ſhining face  
 with a vayle, that with  
 its ſplendor he might not  
 dazell the eyes of the *If-  
 raelites* : So God, and the  
 ſame ſonne of God, de-  
 ſcending vnto vs from  
 heaven, ſhrowded his Ma-  
 jeſty in a vayle of humane  
 nature, that we might not  
 be ſtricken downe at his  
 preſence, and trembling  
 at his face as a iudge, be  
 confounded by his glo-  
 ry. Nor was there any  
 arbitrator more fit, by  
 whoſe

whose mediation the discord betweene God and Man might be compounded, then he, who being both God & Man, did participate of both parts in a communion of nature.

All these things tend hitherto, that I may shew, that that part of *Theologie*, which is gotten by sense or naturall knowledge, is vnprofitable, vnlesse the other part be added vnto it, which is gotten onely by Revelation.

In this place it is not necessary for us to dispute,

pute, whether Theologie  
 be *Sapience*, or *Science*, in  
 that manner, as these fa-  
 culties of the mind are  
 defined by *Aristotle* in the  
 sixth of his *Ethicks*. The  
 Apostle hath cut off this  
 controversie speaking  
 thus of the doctrine of  
 the Gospell, 1 *Cor.* 2. 6.  
*We speake wisdom among*  
*them that are perfect, and*  
*cap. 12. 8. To one is given*  
*the word of Wisdom, to an-*  
*other the word of Know-*  
*ledge, by the same Spirit.*  
 But if skilfull Ditchers  
 and Plowmen, are by *Ho-*  
*mer* called Wisemen, as  
 Τῶν δὲ ἐν ἀγροῦς καλλήνων, &c.

By

By much better right  
shall the knowledge of  
the greatest and divine  
things be called *Wise-  
dome*. This is that true  
*prime Philosophy* and *Me-  
taphysicks*, not indeed that  
which tortures the wit a-  
bout the vniversall affec-  
tions of *Ens*, but that  
which demonstrateth  
God *a Posteriori*, as he was  
seene of *Moses* behind:  
and which following  
the enchain'd order of  
things which are moved,  
doth from the motion of  
inferiour bodies ascend  
vnto the *Primum Mobile*,  
and from the first *Movēa-  
ble*

ble to the first *Mover*, who must necessarily be immoveable, and so by motion commeth vnto rest; Of which *Aristotle* is a most copious witnessse, who concludeth his *Physickes*, wherein he largely discourseth of *Motion* in the *Prime Mover*, well knowing that this is the end of naturall knowledge, to lead vnto things which are supernaturall.

Indeed the principles, of a *Science* must be knowne by nature, as *Arist.* teacheth in the first booke of his *Poster.* But the Principles of Divinity

ty are not knowne by nature, as being onely obtained by Revelation. But that which is wanting to the light, and perspecuity of the principles is abundantly requited and amended in the authority of the teacher.

It is wont also to be disputed, whether *Theologie* be *Speculative* or *Practicke* : I will determine the matter in few words. That part of *Theologie* which handleth of our manners, and the well ordering of our lives, is meerely *practique* : for it is wholly referred

ferred vnto action, wher-  
unto no one can attaine,  
without the guidance of  
contemplation, but such  
as is wholly destinated  
unto action.

But that other part of  
Theologie, which treateth  
of God and his nature,  
of his simplicity, Eternity,  
infinitenesse is altogether  
contemplative. For these  
things fall not within  
compasse of action. I doe  
not deny, but that the  
knowledge of these things  
also doth conduce much  
vnto good workes, so farre  
forth as the love of God is  
stirred  
vp

vp thereby, and his reverence augmented. But this is only by occasion, as when a scholler learning of his Master the precepts of Philosophy, perceiveth in himselfe some sparckles of love to be kindled towards his Master, which notwithstanding is not the end of Philosophy. It is one thing to command the love of God, another thing to give occasions to love him. Yea I will boldly say, that Theologie is more contemplative then practique, seeing that contemplation is



is the scope of action; For  
by good workes wee  
aspire vnto the beatifi-  
call vision of God.

These lets being re-  
moved, we will more at-  
tentively behold the face  
and habit of Theologic.  
Let this daughter of God  
come forth and appeare,  
indeed in a sordid weed,  
drawing poverty with  
her for her companion,  
and besprinkle with the  
bloud of many of her Dis-  
ciples, but whose face is  
refulgent with Celestiall  
rayes, and which tryum-  
phing over time, doth  
endure for everlasting.

C

Which

which light that it may  
 not enlighten the eyes of  
 the spectators, *Satan* out  
 of the bottomlesse pit  
 doth belch vp blacke  
 globes of smoke, and  
 gathers a thicke darke-  
 nesse of errours, and least  
 the true face of Theolo-  
 gie should be discerned  
 he feigneth certaine appa-  
 ritions, and goblins,  
 which countefeit the ti-  
 tle, and image of Divi-  
 nity ; which with much  
 applause he bringeth into  
 the theatre, here enticing  
 with blandishments, there  
 terrifying with threat-  
 nings : & oftentimes re-  
 iterating

terating that of his, *I will give thee.* But this daughter of heaven faintly drawing breath, and long hidden vnder the bushel, hath oftentimes broken her bonds, oftentimes remooved her obstacles, and dispersing all clouds hath often appeared on a sudden, the Devill gnashing at it, and her adversaries repining.

Which indeed doth so farre excell all other sciences, as heavenly things doe surpasse earthly, and divinity humanity. Inasmuch that all other science is fallacious, and

is called by the Apostle,  
*1 Tim. 6. Μουσικος σοφια.*  
*Science falsely so named,*  
 vnlesse it apply it selfe  
 vnto true Divinity, and  
 become an handmaid vn-  
 to Piety. Like vnto those  
*Gabaonites* whom Io-  
 suah pointed to carry  
 wood, and water in the  
 building of the Temple.  
 These are those hand-  
 maids which heavenly  
 wisdom calleth vnto  
 her selfe, *Prov. 9.* In the  
 number of which hand-  
 maids I account civill  
 vertues, which may not  
 hold their name, vnlesse  
 they commit themselves  
 to

to the protection of true  
 Piety, and attend on her  
 commands. For without  
 the true knowledge of  
 God, civill prudēce doth  
 degenerate into craft, and  
 Sobriety is rather a dyet  
 then a vertue, and Forti-  
 tude which is so much  
 renowned, is nothing else  
 but a stubborn hardnesse  
 overthwart to Fortune,  
 and speaking great words  
 in the midst of sorrowes,  
 but bringing no tranqui-  
 lity to the mind. That  
 very queen of all vertues,  
*Iustice* what is it else a-  
 mong the heathen but  
 the equity of robbers

faithfully (if this be faith) deviding the spoyle amongst themselves, which indeed is not justice, but equality.

But if thou consider the original of arts and sciences, they haue their beginning from experience. For by many particular experiments the mind doth collect one thing universall. And of many universals appertaining to the same subject, and disposed in a certaine order, is made up the body of any faculty, or science. But if as men say *Mnemosyne* (which signifies memory)

mory ) be the mother of the *Muses*, experience must needs be their grādmother, as being that which bringeth forth, and confirmeth the memory. But the invēters of every Art are much renowned. And as every one by some profitable invention was beneficiall to civill society, so was he enthroned in heaven, and esteemed for a God. Such an one amongst the *Egyptians* was *Osyris* the inventor of Husbandry. And the boy that shewed the use of the crooked Plow. *Tripolemus* amongst the *Grecians*;

*cians* : and *Dagon* the God of *Palestina*, who by *Eusebius* in his first booke of *Evangelicall Preparation*, Chap. 11. is called *σῖτων* and *Zeus ἀβλειος*, as much as to say a God of corne, for *Dagan* among the *Hebrewes* doth signifie bread-corne,

But *Theologie* did flow from God, and the *Prophets* and *Apostles* were his writers, and *Instruments* of the holy Spirit. The *Apostle* bearing witness in the *1 Cor. 2*. Where he sayes : *We speake wisdom among them that are perfect ; yet not the wisdom*



dome of this world, nor of the Princes of this world, that come to naught; but we speake the wisdom of God in a misery. For this is that fire which *Prometheus* by touching the wheel of the Suns Chariot with his staffe, brought downe vnto the Earth.

But these things will be more illustrious, if we make a comparison between Divinity and every other Science.

The first we meet with is Philosophy, of which *Cicero* in his fifth *Tusculane question* sayes, That one day spent according

to the precepts of Philosophy, is to be preferred wholly before immortality. Hee could not have sounded lowder, nor in a small matter have vsed an higher speech. But amongst wise men he shall never winne beliefe. For those things which Philosophy stateth of the *Soveraigne goodnesse* are so divers and repugnant, that they seeme not to consist by *nature*, but *opinion*. *Augustine* in his 19. booke of the *City of God*, Chap. 1. recyteth out of *M. Varro* 288. differing opinions of Philosophers  
con-

concerning the *chiefe goodnesse*. But if nothing certaine can be determined by Philosophy concerning that which is the chiefe, and principall thing of all, you easily conjecture, what we may judg of the rest. It is necessary that he wavereth in the means, who faileth in the end; & that the strokes of the contention are not sure, nor according to ayme, if there be no certaine scope or marke whereat to strike.

Adde hereunto, that Phylosophy doth by many meanes endeavour  
to

to perfit the intellect, but *Theologie* with one onely, which is vnion with God. But multiplicity of meanes, which are not subordinate, is an evident token of imperfection.

Neither hath naturall Philosophy any thing in it which may satisfie the appetite, because man is borne to some thing more excellent then all nature.

And how languishing affections are stirred vp by Philosophy from hence is apparent, because there was never any hitherto found, who would vnder

vnder goe death for *Plato's* or *Aristotles* Philosophy : but for true Theologie and sincere faith in God, death hath not been onely expected, but desired, and willingly met with, and to effuse ones life for its sake is reputed for gaine.

Moreover, as now the case standeth, Philosophy is almost reduced vnto Schooles, and they are very few who recall it to the common vse and exercise of life. For it is all cumbred with briers, and is wholly busied in tying indissoluble knots,  
and

and vnweaving what it  
 selfe hath woven, and of-  
 fers us stony bread,  
 which breaketh the teeth,  
 and tyreth the wit with  
 sharpe, and difficult tri-  
 fles.

I omit that the old  
 Christian Church found  
 Philosophers most eager  
 enemies to the doctrine  
 of the Gospell. *Tertullian*  
 who calleth a Philoso-  
 pher, a creature of glory,  
 doth also call Philoso-  
 phers the *Patriarches* of  
*Heretiques*.

It is commonly known  
 that precepts of vertue  
 are not so much bor-  
 rowed

rowed from Philosophers, as taken from them as vnjust possessors, that they may be converted vnto a better vse. And they are compared vnto those gold and silver vessels, which without hope of restitution, or intention to restore, the *Israelites* borrowed of the *Egyptians*, which afterward in adorning the Temple they consecrated to God. But as that rich household stuffe which was brought out of *Egypt* and placed in the Tabernacle was but of slight & small estimation, in respect of the

the riches and splendor of *Salomons* temple, which all over did shine with Gold : so those instructions which Divines doe borrow from Heathens, are in no wise to be compared with the abundance, and the high value of sacred precepts which are read in the holy Scriptures.

Add that whilest the Philosopher deriveth precepts of honesty from nature, and bids us follow nature for our guide, and referres his documents to good fame, or the commodity of humane



mane Society, but not  
vnto the glory of God,  
nor deduceth from the  
love of Gods duties to-  
wards our Neighbour,  
hee onely shadoweth  
forth a few fading ima-  
ges of vertues, and substi-  
tutes in the place of true  
and genuine vertue, cer-  
taine gay and resplen-  
dent vices, counterfei-  
ting and belying the title  
of vertue.

But as for Medicine,  
and civill Law, there is  
no man of reason doth  
doubt, but that they are  
excellent gifts bestowed  
by God on Man, for the  
prefer-

preservation of the body, and the maintenance of humane society. But what is their comparison with *Theology*, Christ himselfe sheweth, saying *Luke 12. 23. The life is more then meat, and the body is more then rayment.* These are those three kinds of goods, as of *mind*, *body*, and *fortune*. *Theology* takes care for the good of the mind: *Medicine* for the good of the body, which is the health: And *civill Law* is exercised in the goods of *Fortune*, rendring unto every one what is his owne.

Per-

Perchance some one will say, that Medicinē doth instruct the mind in Morall vertue, in that it enioyneth sobriety. It may also be added, that Physitians and Chirurgions doe teach men patience whilest they put them to paines. But it is most evident that sobriety is not prescribed by the Physitian for honesty, but for health. And truly the care of good health doth much more rightly appertaine to the Divine. For there are three most certaine preservatives of health, sobriety,

briety, labour, tranquillity of mind. These three doth *Theologie* take care for, in that it forbids to be luxurious ; it restraineth lust; it exhorts us to labor, and bringeth forth true hilarity , and tranquillity of the mind, by infusing into it a perswasion of the love of God towards us, whereunto all sleepy potions and stupefactive Medicines are not to be compared. Neither doth any thing procure so sweet a sleep, or so effectually dispell all cares, as doth the Spirit of adoption giving testimony

timony to our hearts  
that wee are the Sons of  
God. But how uncertain  
is medicine, how often  
Physitians grope out  
their way in darknesse,  
and by officious dili-  
gence kill their patients,  
is made manifest by day-  
ly examples.

Wee have said that the  
civill Law is practised in  
goods of fortune. For it  
is wholly busied in this  
that every one should re-  
ceive that which is his  
owne. What (thou wilt  
say) doth not Law in-  
struct the mind in Iustice,  
which is the principall  
of

of all vertues, and ought it not to bee reckoned amongst the goods of fortune? Did not *Iustinian* begin his *Institutions* with the *definition* of Iustice? Truly whosoever sayes thus is not of my opinion. Civill Law doth not impresse Iustice it selfe into the mind, which is an habit of the regulated will, but onely it governeth exterior actions, prohibiting violence, and recompencing damages. Onely *Theology* gives Lawes to the affections, and instilleth honesty into the will, in  
which

which the formall and  
*essentiall* rature of ver-  
 tue doth consist. For e-  
 ven by a wicked man, and  
 one that labourerth of in-  
 ward vices, may the du-  
 ties of a good Citizen be  
 performed. He satisfieth  
 the civill Law who deep-  
 ly concealing his hatred  
 with-holdeth his hand  
 from the injury, being  
 restrained by feare of  
 the Lawes. Neither is  
 vertue the end of ci-  
 vill Lawes, but peace and  
 concord. And truly they  
 are infinitely mistaken  
 who suppose that the  
 efficacy of civill Lawes  
 doth

doth consist in this that they are just. For a Law hath its authority not because it is a Iust, but because it is a Law, and a rule established by him that hath power, yea men live peacefully under evill lawes, and miserably under good ones. They live peacefully under wicked lawes when the Citizens do agree in the observation of them. They live miserably under good lawes when the disobedient Citizens doe contemne the authority of the Law-giver, & the force of the lawes  
doth



doth languish. From hence it is that divers people doe live after divers Lawes. That by the Law of the *twelve Tables* it was lawfull for Creditors to cut in pieces the Debtour that was not able to pay them. That by the same Lawes a father might thrice sell his Son, and a Husband might kill his wife, if his wine did stincke, or if she counterfeited Child-birth. That amongst the *Lacedemonians* thevery was permitted; and that in *Cyprus* Virgins got their dowry by the use of their bodies.

D

dies. That amongst the *Calecut Indians* that wife that was more beloved of her husband then the rest, being gorgeously apparelled even to allurement, is led forth unto her Funerall, and burned alive with her husband: that Kings are not to take to themselves wives but first laine withall by their Priests which are called *Bramins*. That amongst the *Turkes Polygamy* is lawfull that men goe to Market to be sold as Cattell, and to drinke wine is a matter of conscience. Of all which

things no one is observed amongst us : so that it is evident that that Justice, which is commanded in humane Lawes, is not so much a vertue, as a custome, and that therefore are things just, because they are decreed; but not decreed, because they are just; and lastly, those Lawes are just, which being founded upon nature, are consensaneous to the Law of God.

If any one doth object to the contrary those intricate contentions of Divines, and that men in

D 2                      matters

matters of religion encounter with most inveterate hatred, we answer that it is not the fault of the faculty but of men, who *seeke a knot in a bush* (as sayes the *Proverb*) and abuse the depravation of most certain things for their avarice and ambition. He doth ill that attributeth the faults of artificers to their Arts, as if any one should impute his blearednesse to the Sunne, or being stricken with sudden blindnesse, should thinke that the Sun doth suffer an Eclypse. But whosoever

doth

doth not obstinately stick  
to prejudicate opinions,  
nor hath made his faith  
subject to his belly, nor  
enslaved it to anothers  
will, he shall find in the  
holy Scripture many evi-  
dent sentences, and nee-  
ding no interpretation  
which are abundantly  
sufficient vnto salvation.

But whereas the nobi-  
lity of practique sciences  
doth consist in the nobi-  
lity of their end, and in  
the fitnessse of meanes to  
attaine vnto this end, it  
cannot be spoken, how  
many degrees *Theologie*  
doth herein excell all o-

ther Arts and Sciences. For every Science doth propose unto it selfe some particular end, which is not extended to our whole life, much lesse doth it reach unto those things which ensue this mortall life. So *Oeconomy* serves for the instruction of an Householder; *Politickes* of a good Subject, and a good Prince; *Tactickes* for the well marshalling of an Army. *Astronomy* measures the motions of heavenly bodies. Their number, and distances. Only *Theologie* doth instruct a  
man

man as he is a man : and  
 cōprehendeth the whole  
 life of man : and exten-  
 ding its care beyond the  
 bounds of nature, is sol-  
 licitous for the life to  
 come. But men being  
 preposterously wise, and  
 adicted to present things  
 doe deliberate of the se-  
 verall portions of their  
 lives, and have the man-  
 ner of the whole disor-  
 dered, and fayle of their  
 universall end. From  
 whence it comes to passe  
 that by many things pru-  
 dently provided for  
 there amounteth one ge-  
 nerall imprudence, whilst

they endeavor to abound  
in good things, when  
themselves are evill.  
Onely *Theologie* defig-  
neth the last end, which  
is union with God, and  
supplying fit means ther-  
unto, it layeth open a way  
which was never trod-  
den by any humane wise-  
dome. It onely restoreth  
the Image of **G O D** in  
Man which was almost  
defaced. It onely poyn-  
teth out the way unto  
salvation. It alone teach-  
eth us to live as in the  
sight of God, by whom  
the coverts of the darkest  
hypocrisie are most  
clearly



clearly seene through :  
 before whose tribunall  
 are admitted no excepti-  
 ons, nor procrastinati-  
 ons, nor escape by idle  
 excuses. *Theologie* in-  
 structeth the heart with  
 holy meditations, repres-  
 seth anger, bridleth the  
 appetite, detesteth fraud  
 and lying, by the feare of  
 God expelleth all feare  
 of men, by the more ve-  
 hement affection of the  
 mind subduing, and as it  
 were swallowing up all  
 inferiour perturbations.  
 And it so elevateth the  
 soule above the body ;  
 that it becomes a candi-

date of Divinity, and begins to live an heavenly life in this mortall body. For whereas the soule is united with the body in a two-fold bond, whereof the one is naturall the other voluntary, *Theology* either looseth or cutteth off the voluntary, so long as by the Law of nature, or the will of God, a naturall dissolution is expected. That J may not hold you long. I esteeme that man truly a Divine who is a Divine not only in his word but in his life. *Cicero* defined an O-  
rator: *A good man skilfull*

*in Ornaments of language.*

But we more rightly define a Theologer a good man skilfull in diuine things. For (as saye the Apostle) 1 Cor. 4. *The Kingdome of God doth not consist in word, but in vertue.* This truly is a great praise of Theology, and a remarkeable prerogative, that whereas there are but few Physicians among common people, and few who are versed in the Lawes, onely Theology doth forme and instruct every common man : and in the Amphitheater of this life sits  
not

not onely amongst Senators, and noble personages, or amongst the fourteen orders; but is also extended to the very utmost scaffold, and the meanest sort of people.

Wee will also speake somewhat of the Antiquity of *Theologie*, for that also doth much conduce unto its praise. It is delight to contemplate the venerable Antiquity of this sacred Discipline.

*Where in much ancient hoariness is seene.*

*But such old age as is both fresh and Greene.*

We

We are wont to wonder at the *Pyramids* of *Egypt*, being the most ancient Structure in the whole world. And those raw Schollers who are called *Philologers* doe with great labour search after the old inscriptions of Tombes, Coines eaten and worne out , and Words which are mouldy, & obsolete with age, and preserve them as precious treasures. But how late and fresh are these things, yea how frivolous are they in respect of the reverend age of *Theologie*, which doth almost

most challenge the Sunne in Antiquity, and deriveth its originall from the infancy of the world, as being the Daughter of *the ancient of Dayes*, and from her fathers bosome sent downe unto the Earth.

But if any contest in antiquity of bookes and letters, the *Greekes* are reputed to be the Princes of all learning, and *Greece* the mother of Arts, and the most ancient ingrosser of wisdom. But first of all *Cadmus* brought the letters into *Greece* out of *Phenicia* which is neere bor-

bordering on *Iudea*, and  
 anciently did vse the *He-  
 brew idiom*. Which the  
*Greeke* Characters doe  
 make manifest, being not  
 much vnlike to those a-  
 mongst the ancient *Sama-  
 ritanes*, and the names and  
 order of the *Greeke* alpha-  
 bet but little differing  
 from the *Hebrew*. And  
 also the name of *Cadmus*,  
 which signifieth *a man of  
 the East*.

*Homer* the most anci-  
 ent of the *Greeke* authors  
 that is extant, was after  
*Moses* sixe hundred and  
 odde yeares. *Moses* was  
 five hundred and fifty  
 yeares

yeares before *David*, in whose age notwithstanding the *Grecians* did fetch both their food and the oracles of their God from the Oake and Walnut tree. From whence *juglans* was as much as to say, *Iovis glans*.

The first amongst the *Greekes* renowned for wisdom were the seven Wise men. But their age was in the time of *Cyrus*, *Cambyfes*, and *Darius*, which was the age of *Zacharias* and *Aggai*, the latest of the Prophets.

We can also prove by sixe hundred examples, that



that the *Grecians* were Schollers vnto the *Hebrewes*, & that they drew out of the Theologie of the *Hebrewes*, whatsoeuer is contained in their Philosophers, or their Poets concerning diuine things, agreeable to the truth: but these things are so corrupted by the craft of the Devill, that to find out some small particles of Gold, a whole heape of dung is to be removed.

I. I will take my beginning frō those names of God, which are attributed to him in Scripture.

ture. In the old Testament the name of JAHOVA is most frequent: and God calleth himselfe by this name, *Exod. 3. 6.* From this name it is evident, that the name of Iove amongst the *Greeks* was deduced. There is extant in *Eusebius* his 10. booke of *Evangelicall preparation* a fragment of *Porphyry* a most cruell enemy unto Christians, citing a place of *Sanhonsata Beritis* a most ancient Author, that writ before the time of the *Trojan* warres; where hee sayes, that hee received his *Commentaries*,

taries, from *Ierembaall* a Priest of the GOD *Ieuo*, which name is not much vnlike to the name *JEHOVA*. And this *Be-ritius* was of *Phœnicia* which is adjacent to *Iudea*. Adde hereunto that *Diodorus Siculus* in the 1. booke of his *Histor. Library* sayes, that the God of *Moses* was called *IAn*.

11. But even God himselfe giveth himselfe this name. *I am*, or *he who is*, as if in comparison with God other things had no being. Which learning *Plato* following, calleth  
God

God ὁ ὢν him that hath  
 being. Whose words are  
 cited by *Eusebius* in the  
 11. of his *Evangelicall*  
*Preparat. Cap. 8.* out of  
 his bookes of the *Lawes*  
 where *Plato* sets downe  
 two things, the one τὸ ἔν  
 ἀει-γίνεσθαι ὃ ἐκ ἑᾶτων, which  
 alwayes is & never is made,  
 to wit, God the other, τὸ δὲ  
 γίνεσθαι, ὃ δὲ ἐκ τῶν, which  
 alwayes is made, but never  
 is : to wit Time, whole  
 parts past are not ; that  
 which is to come is not  
 yet ; but that which is  
 present is not time but a  
 fleeting moment. Where-  
 upon *Namenius* a *Pythage-*  
*rean*

rean discourseth many things excellently in the same *Eusebius. Lib. II. Cap. 10.*

III. In the Porch of the Temple at *Delphos*, was inscribed in capitall letters of Gold this word *E I* which with us is *thou art* , with this title of praise would some wise man have God to be illustrated, as if he alone had existence. Vpon which word *Plutarch* hath written a Booke, where amongst many other admirable things of Gods eternall immutability, hee hath these words

words most remarkable  
and divine. God (sayes  
he ) *ἐὶς ὁ ἐν τῷ νῦν ᾧ  
δαί πᾶντα.* Being one  
deth is one instant make  
compleat his Eternity  
Which words being  
drawne out of the secrets  
of more sublime Divinity,  
*Plurarch* being a man  
most ignorant in divine  
things did not under-  
stand, but had culled some  
where else and inserted  
in his worke.

iv. The name of *A-*  
*donai* is also very fre-  
quent in the Scripture,  
& it signifies *Lord*, which  
name I see to be used also  
by

by Greeke Authors ; for  
*Father Liber* , the Sonne  
of *Jupiter Belus* who raig-  
ned very farre in the *East*  
is by Poets called *Edoneus*.  
*Hor. Carm. Lib. 1. Non*  
*ego sanius bacchabor E-*  
*donis.* And in *Eusebius* his  
14. Booke of *Evangelicall*  
*Preparat. Cap. 14.* Wee  
have Verses of *Empedo-*  
*cles* a most ancient Poet,  
in which *Edoneus* is rela-  
ted to be one of the prime  
principles, *Ζεύς ἄϊδης &c.*  
*Jupiter, life bringing Iuno,*  
*and Edoneus.*

And the *Paramour* of  
*Venus* of *Syria* who is  
called *Astarte* was named  
*Adonis*

words most remarkable  
and divine. God (sayes  
he ) *εἰς ὃν ἑνὸς καὶ τοῦ αὐτοῦ*  
*αὐτοῦ καὶ τοῦ αὐτοῦ.* Being one  
doth in one instant make  
compleat his Eternity  
Which words being  
drawne out of the secrets  
of more subline Divinity,  
*Plurarch* being a man  
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*cles* a most ancient Poet,  
 in which *Edoneus* is rela-  
 ted to be one of the prime  
 principles, *Ζεύς ἄϊδος &c.*  
*Jupiter, life bringing Iuno,*  
*and Edoneus.*

And the *Paramour* of  
*Venus* of *Syria* who is  
 called *Astarte* was named  
*Adonis*

( 70 )

words most remarkable  
and divine. God (sayes

Print faded  
Illegible in

quent in the Scripture,  
& it signifies *Lord*, which  
name I see to be used also  
by

(71)

by Greeke Authors; for  
Father Liber, the Sonne  
of Iupiter Belus who raig-

led and  
n parts.

Venus of Syria who is  
called Astarte was named  
Adonis

*Adonis*, that is *Lord*.

v. The Scripture sayes, that the Devill being precipitated and excluded from heaven brought discord into the Earth. This hath *Homer* described in most elegant verses, which was first observed by *Iustine Martyr*, in his exhortation to the *Greekes*. There *Homer* relateth that *Iupiter* caught *Ate*, that is the *Goddesse of revenge and discord* by the haire, and cast her downe from Heaven, withall swearing, that it should be for ever interdicted for her to come  
thi-

thither againe. Forth-  
with hee addeth

ὅς ἐκ τῶν ὑψηλῶν, &c.

*This said, he her from the  
bright Heaven did throw,  
And shee soone came into  
mens workes below.*

VI. *Iustine Martyr* in  
his Exhortation to the  
Greekes, and *Eusebius* in  
the 9. Booke of *Prepara-  
tion* doe speake of an O-  
racle of *Apollon* who  
being demanded what  
men are truly wise,  
made answer.

Μῆναι καλῶν, &c.

*The Hebrewes and  
Chaldeans are*

E

The

*The men true wisdom  
 doth adorne  
 Who for their God  
 doth serve and feare  
 A King that of  
 himselfe was borne.*

vii. But we will run  
 over the most principall  
 Chapters of the *Mosaical*  
 History, for we shall find  
 some evident foot-steps  
 thereof in the Bookes of  
 the Heathen. *In the begin-*  
*ning (sayes Moses ) God*  
*made the Heaven and the*  
*Earth, and the Earth was*  
*without forme and void.*  
*The Septuagint translate*  
*it begins and directs us,*  
*that*

that is invisible and without order. This is that Chaos of *Hesiod*. of which *Ovid* speaketh much in the beginning of his *Metamorphosis*, where he calls it a rude and indisposed masse, &c.

VIII. *Moses* goes forward and darknesse were upon the face of the deepe, and God said; *Let there bee light*. This is the very selfe-same which *Hesiod* sayes in his *Theogonia*. The first of all was Chaos, and a little after

*Ἐκ χαοῦ δ' Ἐρεβος, &c.*

*Of Chaos Erebus,*

*and night were borne;*

E 2

Of

*Of Night faire Ether,  
and the beauntious morne.*

Hee could not more plainly say, that darknes did over spread the earth, and that darknesse was before light, and that light was brought forth of darknesse.

ix. The Creation of Man out of the clay, or dust tempered with water, was not unknowne to *Heathens. Hor. Carm. 1. booke. 3 Ode.* Calleth the first man *Lutum princeps*, that is, *the first Clay. Iuvenal* in his 6 Satyr of the first men, sayes; that be-  
ing



ing composed of Clay  
 they had no Parents from  
 whence *homo* a man is *ab*  
*homo* from the Ground.  
 And the first men being  
 borne of the Earth, and  
 transported no where  
 else, were called ἀπὸ γῆς  
 and *aborigines*, that is  
 men borne and bred in  
 the same Earth; *Hesiod* in  
 his *works* says, that *Ju-*  
*pter* bade *Vulcane*: γῆναι  
 ὕδασι σῦναι, temper earth  
 with water, and give them a  
 humane voice.

x. But the Creation of  
 the woman, out of a por-  
 tion cut off from the bo-  
 dy of the man, *Plato* de-  
 scribeth

scribeth about the end of his *Banquet*. He relateth that at the first a man had foure feet, and so many armes : but when by reason of his strength hee grew insolent towards God, he cut him into two parts, and of one man made two, who had but two feet.

x i. As for the Garden of the *Hesperides*, so much famed in the Verses of Poets, and the golden Apples therein, and the Serpent keeper of the Apples, they are plainly an imitation of the History of the Garden of *He-*  
den

den, where the Apples  
were forbidden to man,  
and the Serpent came  
unto Eve.

xii. But that the *Hes-  
thens* had heard somewhat  
of the Sanctification of  
the Seventh day, is made  
manifest out of *Hesiod*.  
Who sayes :

ἄνθρωποι τῆς τε πρώτης καὶ τῆς ἑβδόμης ἡμέρας ἁγίασαν.

The first new Moone and  
the fourth and seventh  
day were holy, &c.

xiii. And what was  
the estate, and happinesse  
of man before the fall,  
*Plato* doth copiously re-  
cite in his *Polit*. Then  
(sayes he) there were no

~~ravenous~~ Creatures, God was then the pastor and keeper of men, they lived by the fruits which the Earth brought forth of its owne accord, naked and without houses did they live in the open Ayre, and had conference with Beasts. For Plato had heard spoken of the talke betweene Eve and the Serpent. Neither is it doubtfull but that from thence were *Aesops* Fables derived, where are brought in Beasts discoursing with men.

XIV. That men fell from his estate of happinesse because hee gave  
trust

trust unto the woman, is expressed by *Hesiod*. Relating that to the first man whom he calleth *Epimetheus* were given all good things in custody, shut up in one great Vessel, but that God gave to *Epimetheus* a Woman, whom he called *Pandora*, who by opening the vessel, was the cause that all those blessings flew away unto Heaven: Notwithstanding *Hope* remained in the mouth of the Vessel; which hope, what else is it, but that promise which was made unto *Adam*, concerning the seed,

which should bruise the head of the Serpent ?

xv. But when the temptation, whereby Satan in the shape of a Serpent assailed *Eve*, succeeded with him according to his intention, the cursed Devill applauding himselfe for this mischiefe, would be adored in the shape of a Serpent. In this figure was hee worshipped at *Epidaurum*, from whence the same Religion was transported to *Rome*. Read *Aristophanes* his *Plutus*, *Lucians Pseudomantis*, and *Valerius Maximus*, *Lib. 1. Cap. 8.*  
§. 2.

9. 2. *Ovid Metamorph. Lib.*  
 15. *Fab. 50.*

xvi. Poets doe faine  
 that the age of *Iupiter*  
 succeeded the golden age  
 which past away under  
*Saturne*. That this *Iove*  
 was *Cain* whose domini-  
 ons stretched farre upon  
 the face of the earth, and  
 who was the first that  
 built a City, is gathered  
 by many manifest tokens.  
 For this *Cain* brought  
 trouble upon his Father,  
 and tooke his Sister to  
 wife, which is reported,  
 of *Iupiter*, &c. *Virg. A-*  
*neid. 1. Ast ego que divum.*

*But*

*But I who walke Queene of  
the Gods above,  
And am both wife, and  
Sister unto love.*

And whereas Poets say,  
that *Vulcane* the inventer  
of Iron-woikes was de-  
scended from *Iupiter*. *Mô-*  
*ses* affirmeth that *Tuval-*  
*Cain* was a Grand-child  
unto *Cain* (the name not  
much differing) and the  
inventour of the Black-  
Smiths craft. Which  
*Vulcane* they say made  
Thunderbolts for his Fa-  
ther *Iupiter*, because *Tu-*  
*val-Cain* made weapons  
for his father *Cain*, wher-  
by



by he became terrible to his enemies.

xvii. Of the Floud there are wonderfull things reported among the *Heathens*, not contrary to those things which are related in the sacred Scripture: But that the *Grecians* doe confound that inundation in the time of King *Dencalian* which overflowed no parts but *Theſſaly*, with universall inundation which is called the *Ogygian deluge*. *Iosephus* in the 1. Booke of *Originals*. cap. 4. ſayes, that the place where the Arke ſetled is called

called by the *Armenians*  
*ἀπὸ τοῦ ὄρους*, (the Mount)  
 and that in his time their  
 could be shewen some re-  
 liques of the Aike. In the  
 same place hee citeth one  
*Berosus a Chaldean*, avou-  
 ching that some portions  
 of this Vessell may bee  
 seene on the Mountaine  
 of the *Cordyi* in *Armenia*,  
 and that Travellers doe  
 scrape from them a  
 clammy bituminous sub-  
 stance *ἵππιδος ἀπὸ τοῦ ὄρους*  
 (to divert from evils  
 which may betide them.)  
 In the same place he also  
 citeth *Ierome* an *Egyptian*  
 who writ *Commentaries*  
 of

of the Antiquities of *Phenicia* and *Maseas*, and *Nicholas Damascen* who writ of the *Deluge* almost consonantly to the holy Scripture. This *Nicholas* relateth in the ninety six booke of his Histories, that there is above *Minias*, a high Mountaine of *Armenia* which is called *Baris*, into which many fled for feare of the floud, and that one carryed in an Arke arrived to the very top of the Mountaine, and that some reliques of the wood of the Arke are there still reserved: and lastly that it is likely

likely that this is the same man whom *Moses* the Law-giver of the *Hebrewes* doth speake of. It is a thing remarkable that an *Heathen* man seareth *Minias* in *Armenia*, for *Jeremy* also. *Cap.* 51. 5. 7. Ioyneth *Minus* and *Ararat* as neare borderers.

xviii. Yea and *Abydenus*, who writ Medicinall treatises in *Arabick*, makes mention of Birds which *Seiftris* (so doth hee call *Noah*) sent out of his Ark, and received them again, with hope of good successe, when he observed the feete of one of them

them to bee dirty. You have the place entire in *Eusebius* his 9. Booke of *Evangelicall Preperation*.

xix. The same Author in the same Booke doth since *Iosephus* alleage many Testimonies of *Heathens*, who have affirmed, that men before the Deluge did live for the space of a thousand yeares.

xx. And that two .fac'd *Ianus* was none other but *Noah*, is made evident by his name. For *Ianus* is derived from *Iaijn*, which among the *Hebrewes* doth signifie wine, because hee  
was

was the inventor of Wine. And he is painted with a double face, one before and another behind, because hee saw both Ages, the one before and the other after the Flood.

xxi. This *Noah* had a Sonne named *Cham* or *Ham*, who obtained *Egypt* by lot, and *Africa*; where hee was worshipped for a God, and hee is that God *Hammon*, whose Temple and Oracle were in *Lybia*, and he is painted with hornes by the same error that *Moses* is commonly painted with an horned forehead, that is  
to

to say, by reason of the ignorance of the *Hebrew* and *Syriack* idiom, wherein the *Beames of the Sunne* are called *hornes*. *Exod.* 34. 29. *Abac.* 3, 4. For the *Africans* attributed unto him a head shooting forth rays.

xxii. And the same ignorance gave occasion of the fable of *Bacchus* drawne out of the thigh of *Iupiter*. For the *Oriental* people say that children come forth of the thigh of their father, as *Exod.* Cap. 1. ver. 5. *Seventy* soules are said to have come out of the thigh of *Jacob*

*Iacob*. But *Liber pater* King of the *Affyrians*, who extended his victories farre in the *East*, from whence also were Tygers adjoy-  
ned to his Chariot. But the *Grecians* whatsoever they heard of that Orientall *Liber* transferred it to their *Bacchus* of *Thebes* a very drunken person.

XXIII. But if *Gramma-  
rians* and *Geographers* had any tast of the *Hebrew* tongue, they needed not so sollicitously to have searched from whence the *Erythrean* Sea, that is the *red Sea* is so called, whether from King *Erytheus*  
or



or from the red Sands,  
which are but dreams of  
sicke men: whereas it is  
manifest that the *Erythre-*  
*an*, that is the red Sea, was  
so called, because it run-  
neth coasting upon *Idu-*  
*mea*, which word amongst  
the *Hebrewes* and *Idume-*  
*ans* doth signifie *Red*.

xxiv. Neither is it  
doubtfull, but that *Iape-*  
*tus*, whom the *Grecians*  
report to be the most an-  
cient of men, was *Iaphet*  
the Sonne of *Noah*, from  
whom the *Grecians* had  
their *Originall*, and all the  
inhabitants of *Europe*,  
which is betokened by  
the

the names of the Children of *Iaphet* , from whom the Nations of *Europe* were named, from *Iavan* the *Ionians*, from *Mesech Moschi*, from *Tir* as the *Thracians*, from *Gomer* the *Cymmerians*, from *Ascanas* the *Ascanians*, from *Elisca Hellones* the *Grecians*, from *Riphat* the *Ripheans*, from *Tarsus* the *Cilicians*, whose *Metropolitane City* is *Tarsis*, from *Dodanim* the *Dodoneans*, from *Cittim* the *Macedonians* and *Thessalians* : for that these are *Cittim* is apparent in the *Maccab. Cap. 1. ver. 1.* Where *Alexander*

*alexander* is said to have come from the Country of *Cittim*, and passed unto *Asia*.

xxv. And also the Gyants wars, and the setting of Mountain upon Mountaine, which *Iupiter* cast downe with his lightnings, what other are they but the building of *Babel*, which mad structure God overthrew by sending a confusion of Tongues amongst them?

xxvi. It is great delight to observe the manifest impressions of sacred History in *Herodotus* his *Enterpe*. Hee sayes that

that the *Egyptians* were circumcised in his time, and also the *Phanicians*, *Aethiopians*, and *Cholchians*. To which Nations, how circumcision was derived, it is an easie thing to know. For *Ismael* was circumcised and *Eſau*, whose of-spring peopled all *Arabia* and *Idumea*: by whom circumcision was brought into *Aegypt*, when the *Arabians* overran *Aegypt* which oftentimes they did. Now the *Jews* are reckoned among the *Syrians*. But how circumcision was deduced unto the people of *Col*  
chor

chos, is gathered by no obscure arguments, out of the fifth Chap. of the first booke of the *Chronicles*: For there *Teglar Pilsesar*, King of the *Affyrians* is said to have carried the *Rubenites*, and *Gadites*, and the halfe Tribe of *Manasses* unto *Galach*, and *Habor*; which are the *Colchians*, and *Iberians*, amongst whom *Herodotus* admired that hee found circumcision:

xxvii. In the same booke also we have the name of *Phero* King of *Egypt*, and of King *Neco* who is mentioned. 2 *Chron.* 35. ver.

20. and of King *Aprias* who by *Jeremy* is called *Ophra. Ier. cap. 44. ver. 30* and of *Senacharib* King of the *Assyrians* and *Arabians*, who with a great power invaded *Egypt*, whose Army was put to flight by the Mice of the field by eating off their bow-strings, and the leathers of their shields.

XXVIII. In the 2. of *Chronicles Chap. 35*. It is storied, that King *Iosias* raised a terrible Army against *Necho*, King of *Egypt*, who overcame *Iosias*, and slew him in the Plaine of *Megiddo*. And  
this

this is the selfe-same  
 which is related by *Herodotus* in his second book,  
 where he sayes: *ἡ Σύριον*  
*πρὸς τὸ Νεκρόν, &c.* *Necos* with  
 an Army of foot encoun-  
 tring with the *Syrians* o-  
 verthrew them in *Mag-*  
*dolo*.

xxix. But whereas  
 Circumcision amongst  
 the *Hebrewes* was done  
 with a knife of stone, that  
 is with a very sharp flint,  
 as we may see. *Exod. 4.*  
*ver. 5.* the *Curetes* who are  
 also called *Corybantes* imi-  
 tating this custome, did  
 with a very sharpe flint  
 cut off their Genitals. O-

*vid Fast. 4. Ille etiam saxo,  
&c. Hee mangled his body  
with a sharpe Stone.*

It is a very remarkable thing, that *Numenius Pythagoricus* in his book *De bono* makes mention of *Iannes* and *Iambres* Magicians, who as *St. Paul* testifies. *2 Tim. 3. ver. 8.* resisted *Moses*. These ( as sayes *Numenius* ) did withstand *Museus* ( so calleth he *Moses* ) and by their wisdom removed those plagues which *Moses* brought upon the *Egyptians*, *Eusebius* citing it in the 9. of his *Prepar.* This is that *Numenius* whole

. Apo.



*Apothegme* is reported abroad, *What else is Plato but Moses speaking Greeke?* The Author *Clemens Alexandrinus* in his first booke of *Tapiſtry*.

xxx i. The prophecy of *Nahum. Cap. 2.* doth fore-tell the destruction of *Nineve*, which was the City where their Kings kept their abode, and the *Metropolis of Assyria*. But amongst other things *ver. 6.* he prophesies, that the Gates of the City should bee opened by the breaking in of the River. This is the very thing, which *Diodorus*

*Siculus* in the 2. booke of his *Histor. Library* doth more fully expresse. As that it was fore-told to *Sardanapalus* who then raigned in *Nineve*, and was narrowly besieged, that *Ninive* should then be overthrowen when the River *Tigris* did wage warre against the City, and that not long after it happened, that the Gates and Walls thereof were broken downe, by the inundation of *Tigris*: which when *Sardanapalus* heard, he burned himselfe with his Pallace. Where notwithstanding *Diodo-*

rus confoundeth *Tigris* with *Euphrates* using *Babylon* instead of *Ninive*, as if *Ninive* were scituated upon the River *Euphrates*.

xxxii. What need I to mention the prophecies of *Sybilla Cumana*, out of whose Verses *Virgil* professeth that hee tooke his fourth *Eclogue*? There the Poet fore-telleth the coming of a Virgin, and the nativity of a Child, that should be the Sonne of God, who should put away our offences, kill the Serpent, reduce the golden age, and should

have a large dominion: which things indeed were written by him in the same time that Christ was borne.

xxxiii. About fifty yeares before the Nativity of Christ, *Cicero* writ his bookes of divination, where hee speaketh of a Prophecy that a King should come whom wee must obey, if wee would be saved.

xxxiv. *Cornelius Tacitus* in the 5. booke of his History, uttereth many things vainly concerning the *Jewes*, and their originall, and misbecomming  
fo

so great a man, reports things of heare-say for certaine : Nor doth *insino* doe better in the 36. booke. But in *Tacitus* this is memorable : Hee sayes there was a perswasion in many, that it was contained in the antient writings of the Priests, that in that time it should come to passe, that the East should prevaile, and that those that came from *Iudea* should have the sway and dominion, which *Ambages* foretold *Vespasian* and *Titus*. For the prophane man applyed prophecies of Christ.

unto *Vespasian*.

xxxv. But whence was that drawne but out of the true and ancient *Theologic* which *Plato* doth inculcate in so many places of the punishment of the soule, and of the judgment of God? And that which *Ovid* singeth of the last burning of the World. *Metamorph.* 1. *Esse quoque in fatus, &c.*

He calls to wind, it doom'd  
in fate doth stand,  
That time shall come, when  
in the Sea and Land,  
And Heav'n's bright pal-  
laces shall shake, and burn;  
And

*And all this stately frame  
to ruine turne.*

It were a tedious thing  
to insist on all particulars.  
Hee that would know  
more of this kind, let him  
read *Iustine Martyr* his  
*Parenesis* to the *Greekes*.  
and *Clemens Alexandrinus*  
his *Protreps.* and his *Stro-*  
*mata* ; and *Iosephus* his  
bookes against *Appio*, but  
especially *Eusebius* of *E-*  
*vangelicall Preparation.*

These things are suffi-  
cient for the praise of  
*Theologie* ; for the time  
will not permit any more  
but especially in these  
times

times wherein wee see  
 prostrated as it were the  
 Carcasses of so many  
 Churches and Vniversi-  
 ties, and fires overwhel-  
 med with ruines. So that  
 now *Theologie* it selfe if  
 it could speake without  
 the helpe of men, would  
 require lamentations ra-  
 ther then praises. Vertue  
 is cōmended but is cold &  
 unregarded. Adulterous  
 Theology flowing in  
 wealth, environed with  
 armes, and greedy of  
 bloud, doth most horri-  
 bly rage for the chaire, &  
 insults upon the ruines  
 of the Sanctuary. Whilst  
 in



in the meane while true  
*Theologie* whispereth  
 her Doctrine into a few  
 eares, and hath not where  
 to lay her head. From  
 whence it ariseth that few  
 doe apply themselves to  
 these Arts, and his pro-  
 fession is better reputed  
 who swaggers with a fea-  
 ther in his Cap, and  
 walkes with a sword by  
 his side, then his who  
 weildeth the spirituall  
 sword of the diuine word:  
 and it is a greater glory  
 to break a horse into the  
 Ring, then to compell  
 mens minds into the  
 compasse of true Piety,  
 and

and Fathers had rather place their Sons in a way of Merchandize, or to make them common Lawyers, then addicthē to this sacred discipline. Let my Sonne (say they) be an Atrourny in Court, let him be a Solliciter of causes, let him bee a Steward, or a Factour, that getteth mony, rather then a Pastor of the Church, that with an empty purse speaketh of great things, and thundereth out heavenly matters.

But as for our parts, if we have true wisdom, or if we contemne earthly

ly things in respect of heavenly, neither the perverse judgements of men, nor these rigorous times in which studies grow cold, and nothing is fervent but cruelty, nor the deceitfull lustre of riches, nor the very ruine of the tottering World shal ever remove us from our sacred purpose. Divine wisdom is a sufficient reward unto it self, and whom it admitteth into its discipline it carries the whole race: without dependance of the judgements of men it raiseth our minds unto  
God.

God. For whose sake to suffer contumely is an honourable rebuke, and a reproch more illustrious then all humane glory.

Wherefore casting all our cares upon GOD, whose counsellis cannot be kept backe by the Devill, nor moved forward by our sorrow, let us absolve our taske and finish our intended worke, with what fidelity, and industry we may.

*The Inauguration of*  
 ALEXANDER  
 COLVINUS.

**I**T remaineth therefore  
 that we now come un-  
 to that, which hath beene  
 the cause of this frequent  
 Congregation.

With Gods good-will  
 we are about to elect un-  
 to the profession of Di-  
 vinity, and the degree of  
 a Doctor, *Alexander Col-*  
*vinus*, a man by descent  
 noble, endued with much  
 learning and commenda-  
 ble for his disposition  
 and

and māners whose knowledge above his yeares, elegant and piercing wit, acute judgement, tenacious memory, happy flowing speech, and stile lofty with naturall decency, lastly whose great and constant labour doe not need our commendation.

Hee hath with much praise performed the office of Philosophy and *Hebrew* reader, for some yeares already. But revolving greater things in his mind he applyed himselfe to the studies of Divinity. Wherein having very much profitted hee  
is

is by his own, just desert and the will of our most illustrious Dutchesse called unto the profession of *Theologie*. To wit, that this profession which by the death of Professors, or by other casualties may suffer hurt and damage, might bee confirmed by the more props and defences.

In your sight hee hath given testimonies of his wit and learning both in disputing and teaching. Not as it we desired trial of his wit, nor that wee have the least doubt of his learning ; but that wee might

might satisfie custome.

Let therefore the university Register stand up and read unto thee *Alexander Colvins* the usuall forme of Oath, whereunto thou shalt sweare, that thou mayest know to what Offices thou doest tyethy selfe, and what are the duties of thy profession.

---

*Here is read the forme of  
of the Oath.*

**N**OW then, thou most worthy man, that shalt be a member of our Colledge



Colledge, ascend this  
Chaire where thou shalt  
be graced with the dig-  
nity of a Doctor, as is due  
unto thy vertue.

*The Doctor to be admitted  
ascendeth the Chaire and  
the Promotor speaks  
thus unto him.*

**F**irst of all I warn thee,  
and will againe and a-  
gaine admonish thee, that  
thou prove all thy doc-  
trine according to the  
rule of Gods word which  
is contained in the *Canoni-  
call* bookes of the new  
and

and the old Testament,  
 and that thou entangle  
 not mens minds in false  
 opinions, and corrupt  
 the use of the pulpit  
 which is consecrated to  
 truth; That thou applaud  
 not thy selfe in a vaine  
 subtilty of wit, or giue  
 thy selfe to curiosity.  
 That thou tire not thine  
 auditour with multiplicitie  
 of speech, raising questions  
 out of questions,  
 and being too busily diligent  
 in unnecessaries:  
 But forthwith invade the  
 maine force of the contro-  
 versie, and strike at  
 the heart of false Doc-  
 trine

trine. That thou intermit  
not thy Lectures with  
too long neglect, and bee  
thou more carefull of the  
benefit of thy Schollers  
then thine owne fame.  
And as thou wouldest  
have thine Auditors at-  
tentive and earnest, so let  
thine eare be open to the  
questions of thy Schol-  
lers when they aske thee.  
Let thy manners bee  
blamelesse, thy life ho-  
nest, thy correction per-  
petual, be thou courteous  
to thy Schollers, peace-  
full with those of thy so-  
ciety, and upright before  
all men.

I know that I admonish one that is mindfull, and adde spurres to one that freely runneth. But it is better to advise what is superfluous, then to bee deficient in what is necessary. Whatsoever thou shalt judge to bee needlesse in our exhortation, impute it partly to the custome, and partly to our love.

*The Forme of Inauguration.*

**T** Herefore in the name  
of the Father, the  
Son,

Son, and the holy Ghost,  
 the Individuall Trinity  
 I create, and declare thee  
*Alexander Coluinus* to be  
 Doctor of Divinity. And  
 with the consent, and al-  
 lowance of our worthy  
 Fellowes, I admit thee in-  
 to the body and Colledge  
 of Professors, that thou  
 may'st teach out of this  
 Chaire; And that from  
 henceforth thou enjoy  
 all the priviledges, and  
 immunities, which are  
 granted to this sacred or-  
 der by the Illustrious  
 Dukes of *Bulloigne*.

I propose unto thee  
 the booke of the sacred  
 G<sup>r</sup> Scrip-

Scripture open, that thou mayst learne wisdom from thence, and continually cast thine eyes on it. I propose the same unto thee shat, that without the helpe of bookes, thou mayst as often as shall be needfull, answere unto mens demands *Ex tempore.*

I give thee mine hand as to a fellow *Collegian*, for a pledge of our brotherly society.

And with this brotherly embrace I salute thee.

With the good prospering and the guidance  
of

of one good and great  
 God, take on thy selfe  
 this office, that it may be  
 an honour to thee, de-  
 light to our most illustri-  
 ous Dutchesse, profit to  
 this Vniversity, and a  
 safegard to Truth. To the  
 glory of Gods name, and  
 the edifying of his  
 Church, through  
 I E S U S C H R I S T  
 our Lord,  
 Amen.

*FfNjs.*

*Mr. Nicholas  
Ever Book*



*Imprimatur.*

T. WYKES.

January. 28.

1639.





